DEATH

[Rbt Franklin] IN F2086 & L only

TRIUMPH

Over the moſt

Deſirable Ours,

As preſented in a

Funeral Sermon

At the Solemn Interment of a Dearly beloved Wife, Mrs. *Mary Parry*, *July* 25*th*. 1682.

Whoſe loſs was much lamented, but the grief of Dear Relations was much allayed by the ſtrong deſire and comfortable hopes of the Deceaſed being with Chriſt.

REV. 14. 13.

Bleſſed are the Dead that dye in the Lord.

Latet ultimus dies ut obſervantur omnes Dies.

By an Unworthy Servant of Jeſus Chriſt.

LONDON,
Printed for the Author in the Year 1683.

UMI

To his Dearly Beloved People, that little part of Christs Flock, over whom the Holy Ghost hath made him Overseer.

More especially to Mrs. *Mary Cadman* the Mournful Mother, *Elizabeth Cadman* the Sorrowful Sister, and Mr. *Francis Parry* the Grieving Husband of the Deceased.

HAving lately Preached this Funeral Sermon in the audience of some few of you, and to many others that were then present; I found that as God was gratiously pleased to direct me in the choice of the Subject, to assist me in the preparation of the Work, and in some measure to own and bless my mean endeavours therein; that they found much acceptance with ma-

ny : which occaſioned an earneſt deſire in ſome, that what they heard with their eares ; they might have preſented to their eyes, for a help to their more retired meditations. I have not the itching humour of the ſcribling Age wherein we live ; or any deſire to appear in print : yet overcome with the deſire of my Friends, I have adventured to expoſe my ſelf to the cenſures of many ; which I am willing to bear : if my poor labour may profit any of the meaneſt of Gods Servants.

The Holy Scriptures are given us to make us wiſe unto Salvation. 2 Tim. 3. 15. *And I would not in all that I write, or publiſh to the World ; have a ſentence, or propoſition, that might be diſſonant to Divine Truth. I have not the gift of Eloquence, never did I affect rather to be admired than underſtood ; but have alwaies ſet before me the plain Preaching of our Bleſſed Saviour the beſt of Preachers : and that of the Holy Apoſtles for my imitation ; among whom that great Apoſtle thus writeth,* 1 Cor. 2. 4. And my Speech, and my Preaching was not with enticing words of mans wiſdom, but in the demonſtration of the Spirit, and of Power. *Your care of me, and love to me is ſuch ; that I have cauſe hereof to be thankful ; more eſpecially, when I was a Priſo-*

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ner for Chriſts ſake and the Goſpel; and in other ſtraits and difficulties, your love hath abounded. God is not unrighteous to forget your labour of Love to me.

I have often been ſounding in your ears the word of truth, what impreſſion it hath had upon your hearts; God and your own Conſciences beſt knoweth. I hope my labours hath not been altogether in vain among you: but as I have often prayed on your behalf, they are rather a Savour of Life unto Life, than a Savour of Death unto Death. Serious dying thoughts I have been frequently exerciſed with, and ſuch as have had deep impreſſions upon me; and there is ſo much of my heart in this ſubject I inſiſt on: That I hope may have ſome laſting impreſſion upon you. My great deſire is I may live above the Love of Life, and the Fear of Death, That ſo as the Apoſtle I may ſay, Gal. 2. 20. Now I live, yet not I, but Chriſt liveth in me, And then for me to live will be Chriſt, and to dye is gain. *Phil.. 1. 21.*

What dayes may be coming upon you, I dare not undertake to foretell, but if we conſider the abounding ſins among Profane, and Profeſſors: the deſperate malignity in the hearts and deſigns of Papiſts and Atheiſts: we have cauſe to trem-

ble at the dire effect, if there be not the interpoſition of ſome extraordinary Providence. Let us then with Noah *get into our Ark, fly to our City of refuge, and mind that Gratious Call of our moſt Gratious God and Heavenly Father. Iſa.* 26. 21. Come my people, enter thou into thy Chambers, and ſhut thy doors about thee: hide thy ſelf as it were for a little moment, until the indignation be overpaſt. 21. For behold the Lord cometh out of his place to puniſh the Inhabitants of the Earth for their iniquity: the Earth alſo ſhall diſcloſe her blood, and ſhall no more cover her ſlain.

That this mean ſervice of mine may be accepted with the Saints, and accompanied with the fulneſs of the Bleſſing of the Goſpel of Chriſt, and that you may be found a people of Gods praiſe, ſhewing forth the vertues of him who hath called you out of darkneſs into his marvellous light. That you may hold faſt the form of ſound Doctrine that you have heard in Faith and Love, which is in Chriſt Jeſus, and live exemplary Holy, becoming the Goſpel, contending earneſtly for the Faith once delivered to the Saints, and be found a people Humble, Fruitful, Faithful, Thankful, Convincing Gain-

ſayers

ſayers by your Holy Converſation, encouraging others to the good ways of God, that your light may ſo ſhine before men, that they may ſee your good works, and glorify our Father who is in Heaven, ſo as having a good Conſcience, whereas they ſpeak evil of you, as evil doers, they may be aſhamed that falſly accuſe your good Converſation in Chriſt. So prayes he on your behalf, and for the whole Iſrael of God; who is an unfained lover of your Souls, greatly deſiring your Everlaſting wellfare; that ſo he may rejoyce in the great day, that he hath not laboured or run in vain.

An Unworthy Servant to his
Dear, Sweet and Precious
Lord Jeſus.
R. F.

EZEK. 24. 16. Former part.

Son of man, behold, I take away from thee the desire of thine eyes with a stroke.

THis was a time of common calamity, when these words were spoken to the Lords Prophet; They were then in the *Babylonish* Captivity: *Jeremiah*, *Mordicai*, *Ezekiel* Captives; *Zedekiah* being made King in the Land of *Judah*, who rebelling and breaking his Covenant with King *Nebuchadnezzar*, as in Chap. 17. He comes with a great Army, and besieges *Jerusalem*. In this time of publick distress comes this word of the Lord to his Prophet, as appears *ver.* 15. Also the word of the Lord came unto me saying. So that

First, The words are the words of the Lord, not of this, or that man; but of the Lord, of infallible verity, of undoubted certainty.

Secondly, To whom spoken? to *Ezekiel*, the Lords Prophet, stiled son of man.

Thirdly, Of what import? that is great, and very remarkable: as the Term, behold does denote.

Fourthly, In the nature of it 'tis a grievous and heavy Message.

1. As it was a ſtroke, and that a ſudden ſtroke.

2. It was a ſtroke, upon a dear and tender part; the deſire of the eyes, the dearly beloved of his boſome, as *ver.* 18. So I ſpake unto the people in the morning, and at even my Wife dyed.

3. It was a ſtroke, by the hand of the Lord. I take away from thee, by a ſtroke; it was a deadly ſtroke from the Divine Arm; that was irreſiſtible, unavoidable, not to be kept off by the ſtrongeſt arm, not to be eſcaped by the ſpeedieſt flight. Whither ſhall I flee from thy preſence. *Pſalm* 139. 7.

Having thus ſet before you the ſum of the words in thoſe particulars. Here are ſix or ſeven propoſitions or Doctrinal concluſions that I ſhall obſerve from the words.

1. That the Prophets of God are ſons of men.

2. Although they are ſons of men, yet they are alſo ſpecial ſervants, yea, ſons of God.

3. That the beſt of men are liable to heavy ſtrokes from the hand of the Lord.

4. That death is a ſtroke from the hand of the Lord.

5. That death is a heavy ſtroke.

6. That a Dear and Faithful Wife is the deſire and delight of a mans eyes.

7. And Laſtly, That the remove of ſuch a mercy is a great and remarkable ſtroke.

The former of theſe I ſhall but briefly touch upon; on the two latter I ſhall God aſſiſting more at large inſiſt.

1. *Obſerv.* The Prophets of God are ſons of men. Son of man, a title frequently given unto them in the ſacred Scriptures, denoting man of humane

mane hinting to us the earth of which man was made *Gen.* 2. 7. And the Lord God formed man of the dust of the ground.

This the first name of man *Adam*, denotes unto us his Original, the earth of which he was made. The Apostle speaking of the Heavenly Treasure of Gods word, tells us it's brought unto us in earthen vessels. 2 Cor. 4. 7. *But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.* The best of men are but men at the best. *Elias* was a great Prophet, yet saith the Apostle of him, *Jam.* 5. 17. *Elias a man subject to like passions as we are.* Yea they are mortal dying creatures. *Zech.* 1. 5. Your fathers where are they? and the Prophets do they live for ever? That men the best of men are but mortal creatures, the dim light of nature has clearly discovered: When one told a Heathen of the death of his son, he thus calmly replies; I knew I begat one that must dye.

So homo ab humo.

Scibam me genuisse mortalem.

2. *Observ.* The Prophets of God though sons of men, yet they are the special servants, yea the sons of God, They are stiled seers, and are overseers of the people of God. Watchmen, to warn of dangers approaching, *Ezek.* 3. 17. *Son of man, I have made thee a watchman to the house of Israel*: Prophets to foresee, and foretel evils approaching: such the Ministers of the Gospel stiled, whose work is to speak unto Edification, to Exhortation, and to Comfort. 1 Cor. 14. 3. *He that Propheseth speaketh unto men to Edification, and Exhortation, and Comfort.*

They are such, that God himself hath special care of, and regard to, *Psal.* 105. 13, 14, 15.

Speaking of his people, and of his Prophets. 13. *When they went from one Nation to another, from one Kingdom to another people.* 14. *He suffered no man to do them wrong: yea, he rebuked Kings for their sakes.* 15. *Saying, touch not mine anointed, and do my Prophets no harm.*

They are not only Gods special servants, but his Sons. The Lord Jesus Christ was the Son of God, by an ineffable Eternal Generation, *who shall declare his Generation? Isa.* 53. 8. Gods only begotten Son, *we saw his glory as the glory of the only begotten of the Father, full of Grace and Truth.* Joh. 1. 14. *God so loved the world, that he gave his only begotten son, that as many as believe in him should not perish, but have Everlasting Life.* Joh. 3. 16. He is call'd Gods own Son, by way of eminency above all others. *Rom.* 8. 32. *He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things? He is before all things, and by him all things consist.* Col. 1. 17.

The Angels of God, they are the sons of God by Creation. *Job* 38. 7. *When the morning stars sang together, and all the sons of God shouted for joy.* Cap. 1. 6. *Now there was a day when the Sons of God came to present themselves before the Lord, and Satan came also among them. Adam* was the Son of God, by Creation. *Luk.* 3. 38. *Who was the son of God.* But the Saints of God, true Believers, and his Servants the Prophets; The faithful Messengers of God, and Ministers of Christ: are the sons of God by Regeneration and gratious Adoption. Joh. 1. 12, 13. *But to as many as received him, he gave power to become the sons of God, to as many as believe*

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in his name. ver. 13. *That were born not of blood, nor of the will of the Flesh, nor of the will of man, but of God, to whom be given the Spirit of Adoption.* Rom. 8. 15. *For ye have not received the Spirit of Bondage again to fear: but ye have received the Spirit of Adoption, whereby we cry, Abba, Father.* Gal. 4. 5, 6. *God sent forth his Son, to redeem them that were under the Law, that we might receive the Adoption of sons, and because ye are sons, God hath sent forth the Spirit of his son into your hearts, crying, Abba, Father.*

3. *Observ.* The best of men are liable to heavy strokes from the Lord. Gods best beloved are most afflicted. The greatest of Saints have met with the greatest of sufferings. *Abraham*, the Father of the faithful, and the friend of God, yet here many, and great were his tryals: *in leaving his countrey, and fathers house.* Gen. 12. 1. *in the contentions, of Lots servants with his.* Gen. 13. 7, 8. In the surreptitious snatching away his wife; *both by Pharaoh*, Gen. 12. 15. *and by Abimelech King of Gerar.* Cap. 20. 2. By the long delay of the promised Seed, which was no less then twenty five years. The casting out of *Ishmael*, *which thing was very grievous in Abrahams sight.* Gen. 21. 11. Yea, the offering of his *Isaac* in Sacrifice unto God. Gen. 22. 2. *And God said unto him, take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.* *Moses*, how many were his tryals, in *Egypt*, in the Wilderness; too many here to relate. *David*, who thus pleads with the Lord. *Psalm* 12. 5. *Lord, remember David, and all his afflictions.*

Jeremiah

Jeremiah cast into the dungeon. Jer. 38. 6. *The three noble captives cast into the fiery furnace.* Dan. 3. 20, 21. *Daniel into the Lyons Den.* Cap. 6. 16. The Prophets of God, what usage did they meet with: our Lord tells you, Matt. 23. 34. *Wherefore behold I send unto you Prophets, and wise men, and Scribes, and some of them ye shall kill, and crucifie, and some of them shall ye scourge in your Synagogues, and persecute them from City to City.* 35. *That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias son of Barachias, whom you slew between the Temple and the Altar.* So ver 37. Yea the Apostles of Christ, of whom, all save one: as Historians tell us came to violent deaths. And Christ himself, the son of God, whoever met with such like sufferings?

Deus unicum habuit filium sine peccato nullum sine flagello.

4. *Observ.* Death is a stroke from the Lord; I will do it saith the Lord. I will take from thee, the desire of thine eyes with a stroke. What this stroke was we find, *ver.* 18. So I spake unto the people in the morning, and at evening my Wife dyed: Life and death is in the hand of the Lord. *I kill, and I make alive.* Deut. 32. 39. *He hath the Keys of Hell and Death.* Rev. 1. 18: The Key of Life, the Key of the Womb. Psal. 127. 3. *The Key into the Kingdom of Grace.* Rev. 3. 7: *Its he that brings life and immortality to light,* 2 Tim. 1. 10. Yea, and the Key into Eternal Glory. Joh. 14. 3. *I will come again, and receive you to my self; that where I am there ye may be also.*

5. *Observ.* Death is a great and heavy stroke. When death is sudden its looked upon as a more severe stroke, such as this was. *In the morning the*

Prophet

Prophet ſpake unto the people, and in the evening his wife dyed, ver. 18. By a ſudden death, proceeding from ſome ſupernatural or divine cauſe, as Expoſitors note.

Morbo aliquo puta peſte, morte repentina.

I read among Phyloſophers, they accounted ſudden death moſt deſireable. *Julius Cæſar*, diſcourſing with his wiſe Counſellors: what kind of death was moſt deſireable, and it was concluded a ſudden death: as that, which ſoon delivered out of the pangs of death, and ſoon after he was ſlain in the Senate-houſe. But our Church, hath a Prayer in her Litany, from ſudden death, good Lord deliver us, not that we are to preſcribe to God: but by reaſon of many ſad conſequents, both to our ſelves, and poſterity; A ſudden death often is found a very ſevere ſtroke. And that

1. If a perſon be not prepared for death, to be taken away ſuddenly is a heavy judgment; as is ſaid of thoſe rebels, *Numb.* 16. 29. *If theſe men dye the common death of all men, or if they be viſited after the Viſitation of all men; Then the Lord hath not ſent me.* It was a dreadful and ſevere ſtroke; *For it came to paſs as Moſes made an end of ſpeaking, that the ground clave aſunder that was under them: And the Earth opened her mouth and ſwallowed them up, and their houſes, and all the men that appertained unto Korah, and all their goods.* ver. 31. 32. And again, *ver.* 35. *There came out a fire from the Lord, and conſumed the two hundred and fifty men that offered incenſe.* Like as God overthrew the old world, by a ſudden inundation of waters. *So alſo Sodom and Gomerrah, and the Cities about them in like manner giving themſelves over to Fornication, and going after ſtrange fleſh, are ſet forth for an example, ſuffering*

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the vengeance of Eternal Fire. Jude ver. 7. In like manner the Prophet of God disobeying the word of the Lord, *He was destroyed by a Lyon.* 1 Kings 13. 24.

2. If due care be not taken for posterity, in setting their house in order; The want of which, doth many times entail woful miseries on posterity; begetting law suits, and such contentions as oft times cause the ruine of Families. And therefore when the Prophet of God came to *Hezekiah*, to warn him of death; *He minds him to set his house in order.* Isa. 38. 1. Yet the Lord was entreated by his fervent Prayer, and he who hath life and death in his hand; *did add unto his dayes fifteen years.* verse 5. *Jacob*, when he fell sick, had time to bless all his children before he dyed: and gave order concerning his burial. And of *Joseph* it is said, Heb. 11. 22. *By Faith Joseph when he dyed, made mention of the departing of the children of Israel, and gave Commandment concerning his bones. Moses*, who was King in *Jesurun*, and so the political Father of that people; as a good King is stiled, *Pater Patriæ*, or the father of his people: before he dyed he blesseth the tribes of *Israel*; And our dear Lord, foreseeing his death; what divine Counsels, and large Legacies, does he give unto his faithful followers a little before his death. As we find in *Joh.* 13. 1. *When Jesus knew his hour was come, that is the time of his departure was at hand*; he expresseth his love in a wonderful and most affectionate manner; as is to be read in several Chapters following. So that a sudden death, in many cases is a very severe stroke, and a more deliberate way of dying, seemeth a great favour; and blessing of God; not, but that some

ſome dying in a ſudden manner, may dye in a happy ſtate, as is to be thought concerning the Prophets wiſe. *So Aaron dyed*, Numb. 20. 26, 28. *And Moſes had but ſhort warning, as may ſeem God ſayes to him go up and dye.* Deut. 32. 49, 50.

Its the wiſdom of ſome men, when of moſt perfect mind and memory; they will ſet their houſe in order: taking care, as they deſire peace with God, to leave ſuch a Wiſe, and righteous order; as to leave peace among ſurviving relations, and having ſet their ſouls in order by clearing up their Covenant Intereſt, their Union with Chriſt, their Title to the Heavenly Inheritance; They are longing for the poſſeſſion, *having a deſire to depart hence.* as Phil. 1. 23. *Groaning that mortality might be ſwallowed of life.* 2 Cor. 5. 4. And though the Apoſtle himſelf dyed by a ſudden ſtroke; being beheaded by *Nero*, as Hiſtorians relate, yet his death was not a judgment: but his great honour, whereby he ſo glorified God. For of ſuch you read, *Rev.* 20. 4. *And I ſaw Thrones, and they that ſat upon them, and Judgment was given unto them: And I ſaw the Souls of them that were beheaded for the Witneſs of Jeſus, and for the word of God, and which had not worſhipped the beaſt, neither his image, neither had received his mark upon their Fore-heads, or in their hands; And they lived and reigned with Chriſt a Thouſand years.*

It appears that death is a heavy ſtroke, in that it ſeparates the two dear and near friends, Soul and Body, for ſuch friends to part muſt needs be grievous to bear, when other friends part for a time, oftentimes its with great reluctancy; there is a ſtrange egreſs of Spirit, almoſt to diſanimating:

persons of tender affection are scarce themselve for a time, there is such a rouling of their bowels, such a working of their affections, as if their Souls were about to leave their Bodies. And when indeed they do, *Bernard* stiles it, *Horrendum divortium*, a terrible separation. *Death is stiled the King of terrors.* Job 18. 14. And *Aristotle*, of death, of all terrible things the most terrible. Its an invincible Conquerour. *Galen* and *Hippocratus*, found out remedies against diseases: but nothing against death. The greatest, the strongest, the wisest, the most rich among men, have not been exempt from its stroke. It lets fly its darts, sometime over our heads, and takes away Elder then we, sometime under us, and takes away younger then we, sometime on this side of us, and sometime on that, some of our Age: but at length it shoots in the midst, and takes away us also. And moreover it makes a change for Eternity. *Psalm* 39. 13. *O spare me, that I may recover strength, before I go hence, and be no more.* Psal. 103. 15, 16. *As for man, his dayes are as grass, as a flower of the field, so flourisheth he.* 16. *For the wind passeth over it, and it is gone, and the place thereof shall know it no more.* At death, we lanch into the vast Ocean of Eternity, either to be Eternally in Heaven, or in Hell, forever with God, Christ, the Blessed Spirit, the Glorious Angels, and Glorified Saints: or forever with the Devil, and his Angels, and damned Spirits, either forever in joyes, and glory that are unspeakable and inconceivable; or in woes and torments, that be most terrible, yea intolerable. Our Lord thus tells us, *Luke* 16. 26. *And besides all this, between us and you there is a great gulf,*

The Philo. thus Arist θάνατος πάντων φοβερῶν φοβερώτατον.

Contra mortem nihil.

gulf fixed, so that they which would pass from hence to you, cannot, neither can they pass to us, that would come from thence.

χάσμα μέγα ἐστήρικται
Stabili & irrevocabili Dei volantate constitutum.

6. *Observ.* That a dear and faithful Wife is the desire and delight of a mans eyes.

She is made of God for the good of man, a Mercy above outward Mercies. The whole Creation of God did not afford the like for *Adam*, till *Eve* was made. Gen. 2. 18, 22, 24. *And the Lord God said, it is not good that Man should be alone: I will make him an meet help for him.* 22. *And Adam gave names to all Cattle, and to the Fowl of the Air and to every Beast of the Field: but for Adam there was not found an help-meet for him, no not in the whole Creation of God.* 24. *Therefore shall a man leave his Father and his Mother, and shall cleave unto his Wife: and they shall be one Flesh.* The wise man thus, Prov. 18. 22. *Whoso findeth a Wife findeth a good thing, and obtaineth favour of the Lord.* Chap. 31. 10, 11, 12. *Who can find a vertuous woman? for her price is far above Rubies.* 11. *The Heart of her Husband doth safely trust in her, so that he shall have no need of spoyl.* 12. *She will do him good, and not evil, all the dayes of her life.* She is the Object of the dearest, most tender, and intimate love: and therefore we find the Lord himself to take the terms or appellations of this near relation. Isa. 54. 5. *For thy Maker is thy Husband, the Lord of Hosts is his Name, and thy Redeemer, the Holy one of Israel, the God of the whole earth shall he be called.* 6. *For the Lord hath called thee as a woman forsaken and grieved in Spirit, and a Wife of Youth, when thou wast refused saith thy God.* So Chap. 62. 4. *Thou shalt no more be termed forsaken;*

neither ſhall thy Land any more be termed deſolate, but thou ſhalt be called Hephzibah, that is the Lords delight, and thy Land Beulah, that is marryed, for the Lord delighteth in thee, and thy Land ſhall be marryed. 2 Cor. 11. 2. *I have eſpouſed you to one Husband, that I may preſent you as a chaſt Virgin to Chriſt,* notably, and at large is this ſet forth, *Eph.* 5. 22. &c. *Wives ſubmit your ſelves unto your own Husbands, as unto the Lord:* 23. *For the Husband is the head of the Wife, even as Chriſt is the head of the Church, and he is the Saviour of the body.* 24. *Therefore as the Church is ſubject unto Chriſt, ſo let the wives be to their own husband in every thing.* 25. *Husbands love your wives, even as Chriſt alſo loved the Church, and gave himſelf for it.* 26. *That he might Sanctifie and cleanſe it with the waſhing of water, by the word;* 27. *That he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle, or any ſuch thing; but that it ſhould be holy, and without blemiſh.* 28. *So ought men to love their wives, as their own bodies: he that loveth his wife loveth himſelf.* 29. *For no man yet ever hated his own fleſh: but nouriſheth and cheriſheth it, even as the Lord the Church.* 30. *For we are Members of his body, of his fleſh, and of his bones.* 31. *For this cauſe ſhall a man leave his Father and Mother, and ſhall be joined unto his wife, and they two ſhall be one fleſh.* 32. *This is a great myſtery; but I ſpeak concerning Chriſt and the Church.* 33. *Nevertheleſs, let every one of you in particular, ſo love his wife as himſelf, and the wife ſee that ſhe reverence her Husband.*

1. The Wife is the deſire of the eyes, as ſhe is very near and dear unto him, and very precious in his ſight: the dearly beloved of his ſoul, *that he*

cares

eares for as the apple of his eye. Deut. 32. 10. So God ſpeaking of his people, ſaith, he inſtructed his *Iſrael*, he kept him as the apple of his eye, and again, Zech. 2. 8. *He that toucheth you toucheth the apple of his eye.*

2. As ſhe inſpects his affairs and concerns: as if his own eyes were upon them. Prov. 31. 27. *She looks well to the wayes of her houſehold, and eateth not the bread of idleneſs.* 28. *Her children ariſe up, and call her bleſſed; her Husband alſo and he praiſeth her.*

She is but the man divided, and children but the ſame multiplyed, what *David* ſaid of the men of his own Tribe, 2 Sam. 19. 12. *Ye are my brethren, ye are my bones and my fleſh.*

3. As the object for which he ſuffers the greateſt hardſhip; what hard labour could *Jacob* undergo? and that a long time out of his deſire after *Rachel.* Gen. 31. 40. *Thus I was* ſaith Jacob, *in the day the drought conſumed me, and the froſt by night; my ſleep departed from mine eyes. And fourteen years did he endure this hard ſervice, out of his deſire after her.* Gen. 29. 20, 30. *David* adventured his very life for reſcue of his Wife. 1 *Sam.* 20. 17.

4. As the ſpecial object of his chief delight, his deareſt love. *Ubi amor ibi occulus,* So as ſaid the true lovers ſoul, its not ſo much where it lives as where it loves. And therefore a true friend is deſcribed to be as one ſoul in two bodies. As ſaid of *Jonathan*, 1 Sam. 18. 1. *And it came to paſs when David had made an end of ſpeaking unto Saul, that the ſoul of Jonathan was knit unto the ſoul of David, and Jonathan loved him as his own ſoul.*

Anima eſt non ubi animat ſed ubi amat.

The Greeks thus deſcribe a true friend, Φίλος ὅστι μία ψυχὴ ἐν δυὸ σώμασιν ἐνοικοῦσα.

7. And

7. And last *Observ.* That the remove of such a mercy is a very great and remarkable stroke. *Behold, I will take from thee the desire of thine eyes by a stroke.* ver. 18. *So I spake unto the people in the morning, and at evening my Wife dyed.*

1. Its a great and remarkable stroke, as it brings into a doleful or mourning condition; as Doves in the Vallies mourning in the loss of their Mates; and when natural mourning brings us to mind that which is Spiritual, mourning over iniquity the cause of all misery, its a sweet sanctified mourning. *Ezek.* 7. 16. *But they that escape of them, shall escape, and shall be on the Mountains like the Doves of the Valleys, all of them mourning, every one for his iniquity.* Such was that mourning of a profligate son for the death of his dear Mother, that it became a means of his Spiritual Life.

The Prophet thus, *Lam.* 3. 27. *It is good for a man that he bear the Yoke in his youth.* 28. *He sitteth alone, and keepeth silence, because he hath born it upon him.* 29. *He putteth his mouth in the dust, if so be there may be hope.* 30. *He giveth his cheek to him that smiteth him, he is filled full with reproach.* 31. *For the Lord will not cast off for ever.*

2. It brings into a more helpless State, *Eccl.* 4. 9, 10. *Two are better then one, because they have a good reward for their labour.* 10. *For if they fall the one will lift up his fellow: but wo to him that is alone when he falleth, for he hath not another to help him up.* When the meet help, the faithful Wife is removed: how much is man weakened: *Vis unita fortior. David* accounted it a weakning of him, when the valiant *Abner* was by *Joabs* treachery removed from him, saith he, 2 *Sam.* 3. 39. *I am this*

day

day weak though anointed King. If the loſs of an ordinary friend doth ſo weaken, how much more the neareſt and deareſt, the moſt faithful friend? *Abraham* loſing his beloved *Sarah*, his dear Conſort, his meet help; *He weeps and mourns for her* Gen. 23. 2.

3. It brings a decay upon the building of a mans houſe. We read, *Ruth* 4. 11. *That Rachel and Leah, did build the houſe of Iſrael.* It breaks up a Family many times, and ſcatters a houſhold, when ſuch a mercy removed. When a principal Pillar is taken down, many times the houſe falls; the Family decayes and dwindles into nothing.

Uſe. Such a remove it is that we are now commemorating, that ſhews us the beſt of things, the deareſt of relations, here below are but moveables. And we muſt all ere long take a turn for Eternity. O Eternity, Eternity, Eternity! dwell much in your ſerious thoughts, and frequent meditations of Eternity. Though all things here below are moveables, yet there is a ſtate, a Kingdom that cannot be removed, *Heb.* 12. 28. *We therefore receiving a Kingdom which cannot be moved, let us have grace, whereby we may ſerve God acceptably, with reverence and godly fear.* Make ſure then of a right to eternal happineſs. Let others death mind you to make ſure of eternal life. To that end

1. Endeavour to dye while you live. The true Believer is dead to ſin, to the world, and all ſelf excellencies and ſelf ſufficiencies. *Joh.* 15. 5. *Without me ye can do nothing.* 2 Cor. 3. 5. *Not that we are ſufficient of our ſelves to think any thing as of our ſelves: but our ſufficiency is of God;* And there-

fore

fore ſaith the Apoſtle, *Col.* 3. 3. *For ye are dead, and your life is hid with Chriſt in God.*

4. When Chriſt who is your life ſhall appear, then ſhall ye alſo appear with him in glory.

Dwell much in your ſerious thoughts upon theſe great and neceſſary ſubjects for ſerious meditation.

Mors tua, mors Chriſti, fraus mundi, gloria Cœli,
Et dolor inferni, ſunt meditanda tibi.

1. Thy death that is moſt certain, a Statute law of Heaven : *That like Laws of Medes and Perſians alters not.* Dan. 6, 12. Heb. 9. 27. *And as it is appointed unto men once to dye, the indefinite is equivalent to a univerſal, but after this, or with this the judgment.* So Job 30. 23. *The grave is the houſe appointed for all living.*

μετὰ δὲ τοῦτο κρίσις.

2. Chriſts death, thy only cure againſt Eternal death : for he dyed that we might live. He was made a curſe, that we might be made a Bleſſing ; and that the Bleſſings of the Everlaſting Covenant might come down upon us, he indured the wrath of God, that we might enjoy the love of God, he was made a ſacrifice for our ſin, that we might be made the righteouſneſs of God in him, he was wounded for our tranſgreſſions, that by his ſtripes we might be healed.

3. The deceits of the world, that are enticing and entangling, and they who are reſolved for it, the Apoſtle tells you their danger, 1 *Tim.* 6. 9. *But they that will be rich fall into temptation, and a ſnare, and into many fooliſh and hurtful luſts, which drown men in deſtruction and perdition,* the baites of the world are greatly pleaſing to the carnal mind

mind, the pleasures, profits and preferments of it, but the hooks thereof draw down to destruction.

4. The glory of Heaven, *that such as eye hath not seen, ear heard, or hath entred into the heart of man to conceive*, 1 Cor. 2. 9. *Far more exceeding eternal weight of glory*, every word hath great weight. 2 *Cor.* 4. 17.

5. The dolours of Hell, that are most heart-piercing, with torments that are intolerable and Eternal. How does the Rich man cry out? and that without any relief. *Luk.* 16. 23. *And in Hell he lift up his eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom.* 24. *And he cryed, and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for* I *am tormented in this flame.* 25. *But Abraham said, Son, remember that thou in thy life time receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.*

2. Lay hold upon Eternal Life. The Apostle thus counsels. 1 *Tim.* 6. 19. *Laying up in store for themselves a good Foundation against the time to come, that they may lay hold of Eternal Life.* Here, here it is, that the life to come is either got or lost, *for he that liveth and believeth in me* saith Christ *shall never dye.* Joh. 11. 26. *Hic hic amittitur vita aut. recuperatur.*

3. Make a pious improvement of your precious time, that which is past cannot be recalled, it was a vain wish of him;

O mihi præteritos referat si Jupiter annos.

Time to come cannot be assured, its the present

time that we can only call ours, and that is paſſing from us: while it is with us, time hath no ſtay. *Seneca* tells us of ſome, that ſpend their time, *nihil agendo* in doing nothing, that live as unprofitable burdens to the earth: like that fruitleſs figtree, againſt which ſentence paſſed. *Luk.* 13. 7. *Cut it down, why cumbereth it the ground?* And that ſentence is not ſpeedily executed, we have to admire as the Apoſtle *the Riches of Gods goodneſs and forbearance, and long-ſuffering, knowing that the goodneſs of God is to lead unto repentance.* Rom. 2. 4.

2. Some ſpend their time *aliud agendo*, in doing other things that are as the Apoſtle St. *Peter* ſpeaks, 1 *Pet.* 4. 15. *Buſie bodies in other mens matters*, that as 2 Theſ. 3. 11. *Walk diſorderly, working not at all, but are buſie bodies*; like thoſe idle women of whom the Apoſtle, 1 Tim. 5. 13. *That wander from houſe to houſe, that are not only idle but tatlers alſo, and buſie bodies, ſpeaking things which they ought not.*

3. Others ſpend their time *male agendo*, in doing evil things; *Who ſleep not except they have done miſchief.* Prov. 4. 16. *Who travail with iniquity, and have conceived miſchief, and brought forth falſhood.* Pſal. 7. 14. *Though their miſchief ſhall return upon their own heads, and their violent dealing upon their own pates.* ver. 18. Yet ſuch is the ignorance of their minds, their woful unbelief and hardneſs of heart, that though there calamity is ready to come upon them, and their deſtruction without remedy: yet will they perſiſt in their evil courſe. As the wiſe man expreſſeth it; Prov. 6. 12. *A naughty perſon, a wicked man walketh with a froward mouth.* 13. *He winketh with his eyes, he ſpeaketh with his feet, he teacheth with his fingers.* 14. *Frowardneſs*

wardneſs is in his heart, he deviſeth miſchief continually, and ſoweth diſcord. 13. *Therefore ſhall his calamity come ſuddenly : ſuddenly ſhall he be broken without remedy.*

Reverend *Bede*, relates of a certain perſon ; that was admoniſhed in his ſickneſs to repent, who anſwered that he would not repent yet, for if he ſhould recover, his Companions would laugh at him ; but growing worſe and worſe, his friends preſſed him again to repent ; but then he told them it was too late ; *quia jam judicatus ſum & condemnatus*, for now ſaid he I am judged and condemned. It muſt needs be thus with the wicked, for ſaith the Prophet, *Iſa.* 3. 11. *Wo unto the wicked it ſhall be ill with him : for the reward of his hands ſhall be given him.* Such who have their hands hardened in ſin, their own hands ſhall ſtop their mouths. As is related of a certain Impoſtor that pretended a Title to a Crown, who being brought before the Emperour *Tiberius* ; He could not upon long examination detect him, or entrap him in his Plea : but at length he began to ſearch the habit and ſhape of his body, and not finding there the ſoftneſs and delicacy of a Prince, but the brawnyneſs and ſervile faſhion of a Mechanick, he ſo ſtartled the man with this unexpected Tryal, that he confeſſed the truth.

God will moſt certainly diſcover the moſt ſecret ſinner. Some will hide their ſin as *Adam*, Job 31. 33. but alas ! there is no hiding from the all-ſeeing God. *Thou haſt ſet our ſecret ſins in the light of thy countenance.* Pſal. 90. 8. *He will bring every work into judgment, and every ſecret thing, whether it be good, or whether it be evil.* Eccl. 12. 14. *He will*

bring to light the hidden things of darkness, and will make manifest the counsels of the hearts. 1 Cor. 4. 5. What though there should be no witness to a mans actions? yet he hath a witness in his own bosom, his own Conscience: that is *Mille Testes*: as a Thousand Witnesses; Moreover the Holy Angels, yea, and Devils, are Witnesses of our actions, and that which is more then all, Gods all-seeing eye is evermore upon us, that is as a Thousand Consciences; *For all things are naked and opened unto the eyes of him with whom we have to do.* Heb. 4. 13. We should therefore so improve our time, that when time shall be no more unto us; we may pass into a Glorious Eternity. That wise Preacher and famous Penitent, thus counsels us, *Eccl.* 9. 10. *Whatsoever thy hand findeth to do, do it with all thy might, for there is no work, nor device, nor knowledge, nor wisdom in the Grave whither thou goest.*

Quid prodest no habere conscium habenti conscientiam.

It was a doleful regreet of that dying person that had mispent his precious time. Oh! call time back again, Oh! call time back again; This can never be done, but redeeming time in double diligence may be some help, and relief for that mispent, unto which the Apostle directs; *Eph.* 5. 15. *See then that you walk circumspectly, not as fools, but as wise.* 16. *Redeeming the time, because the dayes are evil.* 17. *Wherefore be ye not unwise, but understanding what the will of the Lord is.* And therefore,

4. Look after the better and more enduring substance; The Primitive Saints, made this their great business: *So as they could take joyfully the spoiling of their goods, knowing in themselves that in Heaven they had a better and more enduring substance.* Heb. 10. 34.

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The treaſure in Heaven is ſuch as moth or ruſt cannot corrupt, or thieves break thorough and ſteal. Matt. 6. 20.

I have heard of a dying man, who having worldly aboundance; and many friends about him, they were diſcourſing of his great Riches, his Houſes, Lands, Silver, Gold, Jewels, coſtly Rayment, and Rich Furniture, of which diſcourſe the dying man grew very weary, and cryed out in great paſſion, why do you trouble me with ſpeaking of theſe things. Oh ſaith he, *Oſtende mihi quæ poſtea ſunt duratura*; O ſhew me the things that I ſhall enjoy hereafter. I am now about to leave all theſe things, and they will be of no avail unto me. If you do not live to ſee an end of your Riches, they will ſee an end of you. *Prov.* 27. 24. *For Riches are not for ever: and doth the Crown endure to every Generation?* They are ſuch things as ſoon paſs away; And therefore, *Prov.* 23. 5. *Wilt thou ſet thine eyes upon that which is not? For Riches certainly make themſelves wings; They fly away as an Eagle towards Heaven. Neither can they profit in the day of wrath.* Prov. 11. 4.

Divitiæ habent aut finem ſuum aut finem tuum.

5. Conſider the pleaſures of ſin are periſhing vanities, they yield only thoſe joyes that ſoon paſſeth away; but incur thoſe woful torments, that never paſſeth away, *pœnæ vero perpetuæ*, puniſhments of ſin they are ſempiternal. *Moſes* maketh a wiſe choice, *Heb.* 11. 25, 26. *Chooſing rather to ſuffer affliction with the people of God, then to enjoy the pleaſures of ſin for a ſeaſon:* 26. *Eſteeming the reproach for Chriſt greater riches then the treaſures of Egypt: For he had reſpect to the recompence of the reward.* 'Tis not the gain of the whole world, that can com-

compenſate the loſs of one ſoul. Thus ſaith our Saviour. Matt. 16. 26. *For what is a man profited, if he ſhall gain the whole world, and loſe his own ſoul? or what ſhall a man give in exchange for his ſoul?* There is much more bitterneſs in ſin, then can be found of ſweetneſs; like Apples of *Sodom* that have a beautiful outſide; but touch them they turn to duſt and rottenneſs. The Harlot enticing the young man, tells him, *Prov.* 7. 17. *That her bed was perfumed with Myrrh, Aloes and Cinamon.* Two bitters with one ſweet, denoting there is much more bitterneſs in ſin, then can be imagined of ſweetneſs: it brings ſorrow and ſhame here, and confuſion of face hereafter. What the wiſeman ſaith of that one ſin of drunkenneſs is true of every ſin, *Prov.* 23. 32. *At the laſt it biteth like a ſerpent, and ſtingeth like an Adder.* It was a doleful regreet of that King, who was brought to ſo great extremity for thirſt; that he reſigned his Kingdom for a Cup of cold water: which having drank off, he cryes out; Oh for how ſhort a pleaſure have I loſt ſo great a Kingdom! Such will be the woful regreet of ſinners crying out, Oh for how ſhort a times enjoyment of the pleaſures of ſin, have I loſt the great and Glorious Kingdom of Heaven.

6. Lament the folly of thoſe that ſpend ſo much time, and take ſuch pains in a courſe of ſin to go to Hell; Little conſidering the worth of their ſouls, or the weight of Eternal Torments. The groans of the damned are moſt doleful and dreadful, as expreſſed, *Luk.* 16. 23. *And in Hell he lift up his eyes being in torments, and ſeeth Abraham afar off, and Lazarus in his boſom.* 24. *And he cryed and ſaid, Father Abraham, have mercy on me, and ſend*

Lazaru

Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. I have read of a holy man, that obſerving the great curioſity of a vain woman in decking, and adorning, in tricking, and trimming her ſelf, he burſt out into weeping, ſaying, how much more time doth this poor wretch take to dreſs and adorn her face to pleaſe men? then to prepare and adorn her heart to pleaſe God.

7. Dwell much in your thoughts on the Bleſſed Eternity; a moſt reviving and refreſhing conſideration: to bear up under the miſeries, the ſorrows and ſufferings of this preſent life. O bleſſed Eternity, Eternal bleſſedneſs! The beatifical viſion of God will exceed all joyes. To ſee God in himſelf in us, and our ſelves in him, what a Soul raviſhing ſight? The Apoſtle in the Contemplation of it, breaks out into a holy admiration. 1 Joh. 3. 1, 2. *Behold what manner of love the Father hath beſtowed upon us, that we ſhould be called the Sons of God: Therefore the world knoweth us not, becauſe it knew him not.* 2. *Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know, that when Chriſt ſhall appear we ſhall be like him: for we ſhall ſee him as he is.*

O beata æternitas æterna beatitudo.

Deum videre ſuperabit omnia gaudia.

Cato, and *Cleombrotus*, two Heathens: Reading *Plato* of the immortality of the ſoul, of the joyes, and glory of the future State: gave their ſoules an outlet by violent death, that they might immediately enter into thoſe tryumphant joyes.

8. Endeavour with the greateſt diligence to aſcertain thy future ſtate. Men will not neglect their Bodies, but conſult the wiſe and learned Phyſitian for the good of them, for their outward Eſtate, they

they will adviſe with the learned and judicious Lawyer; to ſee their evidence be clear, their title good to their purchaſed poſſeſſions: But how do men neglect the care of their ſouls, and their Eternal State? For the Riches of the world, they will riſe early, go to bed late. The Merchant will adventure upon the great waters, in the midſt of great dangers, and all to procure but periſhing varieties: but few like the wiſe Merchant in the Goſpel; Matt. 13. 46. *That finding that one Pearl of great price, parted with all he had, that he might poſſeſs it.* Unleſs in hearty affection we can leave all for Chriſt, and real action, if thereunto called; we ſhall not be found worthy of him. It was ſomewhat a cold comfort which *Ariſtotle* had when he came to dye; I have lived anxiouſly, I dye doubting; O thou being of being, have mercy on me. *He that comes unto God muſt believe that God is, and that he is a rewarder of them that diligently ſeek him.* Heb. 11. 6. Hiſtorians tell us of *Henry* a *German* Prince, that being admoniſhed in a revelation to ſearch in a certain place for a writing that ſhould concern him; where coming he found only two words, *poſt ſex*, after ſix: whereupon he thought his death was foretold after ſix dayes; And therefore he paſſed thoſe dayes in a conſtant preparation for his great change, but finding the ſix dayes without effect, he perſevered in his Godly Reſolution ſix Weeks, and after ſix Months, and then ſix Years, in a conſtant courſe of Piety; and on the firſt day of the ſeventh Year the Prophecy was accompliſhed, otherwiſe than he had interpreted it; for he was then choſen Emperor of *Germany*: who having before accuſtomed himſelf to a courſe of piety

Anxius vixi dubius morior O ens entium miſerere mei.

piety, he perſiſted therein ever after.

9. Timely prepare here for thy departure hence. The whole life of a wiſe man ſhould be a continued preparation for death. Holy *Job thus reſolves all the dayes of mine appointed time will I wait till my change comes*, Job 14. 14. importing,

Tota vita ſapientis debet eſſe meditatio mortis.

1. His dayly expectation of death. And

2. His preparation for death, the time whereof is moſt certain. *It is appointed for men once to dye.* Heb. 9. 27. An indefinite equivalent to a Univerſal; *The grave is the houſe appointed for all living.* Job 30. 23. But yet the particular inſtant thereof is to us very uncertain. A Jewiſh *Rabbi* having a young child, that was walking in a place of graves; he found one grave that was fit for him, upon which he enquires of his Maſter, what became of thoſe that dye: he replyes unto him, O Child! thou art young, and mayeſt live many years; why doſt ask that Queſtion? O Sir ſaith he, I was in the place of Graves, and I found there a Grave that was fit for me, ſo that ſuch as I dye. In the place of Graves we may find Graves fit for every Age; So that there dye of every Age, even ſome of our Age are in the Graves. *And what is our life, its even as a vapour that appears for a little ſeaſon, and then vaniſheth away.* Jam. 4. 14. Its ſaid that antiently in *Sparta* they had a cuſtom, that their Kings were to Reign but one Year; and after that they were baniſhed to a deſolate Iſland: One of their Kings in the time of his Reign ſent before hand plentiful Proviſion to this Deſolate Iſland; that being baniſhed thither, he there ſpent the remainder of his dayes joyfully. Its our great concern to follow that excellent counſel of the Apo-

ſtle; 1 Tim. 6. 19. *Lay up in ſtore a good Foundation for the time to come, lay hold on Eternal Life.* Which counſel there are good hopes was followed by the Deceaſed, whoſe departure occaſioned this Funeral Sermon. She had a Religious Education of a Child, and was acquainted with the Holy Scriptures, that make wiſe unto Salvation. The Principles of Religion in her younger years, ſhe ſtudied not overtly as many, but more accurately, with much ſerious and diligence. She had the ſavour of the Knowledge of Chriſt, ſo as greatly to love, and deſire after the Miniſtry of Life, which ſhe was neceſſitated to attend ſometime with difficulty. In her Marryed Relation ſhe was a loving, faithful, obedient, careful and diligent Wife. When her Sun was about ſetting, her departure drawing nigh, She was full of longing deſires to depart hence, having comfortable hopes of her reſting with the Lord. Let it then be the endeavour of every of us, ſo to live as death may not ſurprize or ſeize us unawares, *For what man is he, that liveth and ſhall not ſee death.* Pſal. 89. 48. O therefore ſo wiſely improve your time, ſo diligently imploy your Talents, *to make your calling and election ſure,* as the Apoſtle exhorts, 2 Pet. 1. 10. That ſo when you come to dye, you may have nothing to do but to dye; and be able with a Holy Tryumph to ſay with the Bleſſed Apoſtle; 1 Cor. 15. 55. *&c. O death, where is thy ſting? O grave, where is thy victory?* 56. *The ſting of death is ſin, the ſtrength of ſin is the Law,* 57. *But thanks be to God which giveth us the victory, through our Lord Jeſus Chriſt.* 58. *Therefore my beloved brethren, be ye ſtedfaſt, unmoveable, alwayes abounding in the work of the Lord, foraſmuch as you know that your labour is not in vain in the Lord.* FINIS.

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